ALBANIA YESTERDAY AND TODAY

643 lowed by several uprisings, and, when we realize that, following the world war, Albania was pillaged by her neighbors, and, lastly, when we comprehend in some measure the tremendous task that confronted the king as the ruler of a torn and sadly mutilated country endeavoring, in the role of a new and independent nation, to struggle to its feet, and against terrific economic, social, and political odds to take its place in the family of nations, when he was called upon to face innumerable problems in organizing a government without money and to create a peaceful nation out of chaos, only then can we appreciate the great achievements of King Zog. He has met and beneficially solved the numerous post-war problems, social, political, cultural and economic, which confronted Albania, creating the necessary administration of government and freeing the country of invaders.

191 The promotion of national consciousness was pushed ahead by the use of a common language in which school-books, newspapers and literary works have to be printed, substituting for the local dialects. The law of agra-
423 rian reform of 1930 laid the foundation for
[565] the creation of a nationalistically-inclined
class of small peasant proprietors.

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

197 great measure to the profession of three creeds by the Albanian people, Turkish only being taught in the Moslem schools; in the Roman Catholic, Italian; and in the Orthodox Christian, Greek. The only section of the Albanians who can boast of any degree of culture are the Khams, and even this is not indigenous, but is borrowed entirely from the Epirote Greeks of Ioannina and its neighbourhood.

871 The education of the vast majority of Albanian
565 girls, whether Moslem or Christian, is of a purely
562 domestic character, and, with the exception of a small number of Gheg and Tosk maidens of the better class, who are taught a little reading and writing and a great deal of etiquette by old lady *hodjas*, they are entirely unlettered. From the age of twelve to the
562 time of their marriage, which generally takes place
571 before they are sixteen, both Moslem and Christian
868 girls are condemned to complete seclusion from the outer world. The customs of the Christians in this respect are, indeed, more rigid than those of the Moslems, for their daughters are not, during this interval, allowed to present themselves before visitors even of their own sex. Time is not, however, allowed to hang heavily upon the hands of these maidens, whatever their position and prospects. Besides taking an active part in all household duties, there is the important task to accomplish of getting ready her trousseau, and this involves the spinning, weaving, sewing, and embroidering of the various stuffs, cotton, linen, woollen, and silken, of which it is to be composed.

369
562 The peasant and country girls generally, both of

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

his case. Since 1912 most of this administrative and penal legislation has been superseded of set purpose by European methods and laws, whereas the social content of the old mountain code has been left comparatively undisturbed, free to come into line with the ways of the West in its own time.

The community sense was fostered by every art the mountaineers knew. Each member of a household was encouraged to regard everything in it and everything its other members said and did as his own. The humblest man was encouraged to regard his village or group of villages as his personal property. If home, village or group of villages prospered, he rejoiced as if he had himself been advanced. If they were insulted or injured, he burned to avenge a personal affront. If they were disgraced by misconduct on the part of another member, he felt his own honour to be smirched. The patriotism so bred was narrow, perhaps, but it was genuine, free from egregious self-seeking, and by its emphasis on the need to keep the community's honour untarnished, a good deterrent from crime.

This close relationship between individual and community was also a curb on dictatorship. The ruling rank had always to respect the individual's property in the community's laws. They could not make any change in an existing law unless they obtained the consent of a General Assembly of their village or tribe. They could impose, but (except in the tribes which maintained fine-collectors) they could not collect fines; social pressure was necessary for that. In a very common punishment, social ostracism, they might play no more than a subordinate part. They could not pass heavy sentences like banishment or death unless a General Assembly demanded them, and if it did, they could not resist its will. In short, the elders voiced, but did not dictate, popular sentiment.

They were no privileged oligarchy either. They might sit in the seat of honour or get the lamb's head and eye at a banquet, but they had no official residences, horses or guards of honour provided for them at public expense. They lived in houses that were often meaner than those of their subordinates; they ate the same food and toiled in the same way in their fields and among their flocks. In fact, the self-government of the Albanian mountaineers went far towards being true democracy in the Anglo-American sense of that much-abused word. In its primitive way it was really government of the People, by the People, for the People. It had

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

escorting him to town, guarding him during his stay there and escorting him home again. If they refused without justifiable cause to give him such service, he withdrew his support from them at least for a time.

The bajraktar was also much occupied with local administration. Here he was assisted by one or more headmen, hereditary officials like himself. Independently or together, he and they checked quarrelling, judged and formulated new laws. He was admittedly their superior, and when their views diverged his prevailed. If pressure of work made him think an increase in their number desirable, he had power to make extra appointments provided only that he first submitted the names of his nominees to the Turkish government for approval. In short, he was the acknowledged head of the local administration.

As supreme administrative head the bajraktar had power to summon a general meeting for administrative as well as military purposes. If the matter at issue was important and affected the whole tribe, he sent the *kasnec* (tribal messenger) to command the presence of one man per house. If narrower issues were involved he summoned only one or more headmen and the local *gjobtarë* (fine-collectors) or other elders. Plenary meetings dealt with anti-social acts grave enough to involve the death penalty or expulsion, judged cases of sacrilege against the church, tightened up tribal discipline by enacting new or re-enacting old laws, decided whether to revolt or not against the Turkish government, and heard important messages from the government. In 1908 a plenary meeting[1] was held by each tribe to decide whether or not it should accept the Young Turk Constitution. Smaller meetings handled business where fines were sufficient punishment for transgression. Notably they regulated grazing rights, fixing the day for a general move to summer pastures, stipulating how many animals each family might feed on a common. They also regulated wood-cutting rights and controlled the supply of water for irrigation. The bajraktar presided at all such meetings, took an active part in the deliberations, and signed or set his seal on any minutes that were kept. He and the elders, as being socially superior, sat apart from the commoners. In the Malësi e Madhe he sat on the ground while the tribesmen stood respectfully on their feet.

[1] See M. E. Durham, *Some Tribal Origins, Laws and Customs of the Balkans*, p. 74.

[the local military leader--Analyst]

141 from all the others in the measurements of the
*128 head and face. These people are, compared to the others, notably narrow headed, narrow faced, and long faced.

Head form (figs. 14, 15) follows the same distribution shown by the tribes. The one measurement that does not vary at all significantly is head height. Head length, however, shows the greatest variation of any character recorded. Computing a cephalic module from the means,[7] we find the areas clustered into 2 groups, limestone and folded, with 158.90 and 158.41 centimeters respectively, and flysch, serpentine, and eastern with 155.65, 156.71, and 156.91; big heads and medium to small heads. The size of the head, within a major racial group of man, goes with the volume of the body.[8] In a series like ours where the dimensions of the head are subject to great variation of questionable origin, head size is a more useful criterion for the purpose of this chapter than its components. It clearly separates the Mountain Ghegs into 2 categories, one large, the other medium to small.

This, rather than the individual measurements and indices, is the most suggestive difference yet found between regional segments of the total series. The people in the limestone karst country are big people, and their kinsmen in the country where the soil is laid on a medley of folded outcrops are nearly as big. The people living in the land of serpentine and gabbro are much smaller, as is the small sample of flysch-dwellers. To the east, in the valley of the Black Drin and up into the Prizren region, the people are of intermediate stature, but with relatively long, narrow heads and faces.

142 In addition to the data presented, sortings
*128 were made for a number of observations which might have to do with general robusticity. This effort yielded nothing that the tribal sortings have not already revealed. No difference was found between areas in the proportion of concave scapulae, which seem to have more to do with age than with nutrition.
[164] Finally, the teeth of all areas were seen to be equally carious, equal in frequency of evulsion.

1 [See cat. 116, pp. 114-115 --Analyst]
2 [See cat. 116 p. 89b --Analyst]

PRIVILEGE AND NUTRITION

565 In many countries food and other benefits
141 are unequally distributed, and in some of them
*128

[7] Cephalic module = $\frac{L+B+Ht.}{3}$

141 members of the privileged classes are taller
565 than their less-favored fellow citizens. In the
*128 mountains of the Ghegs no stereotyped class system exists. Nevertheless in each tribe a few men hold higher political rank than the others, and a little difference in wealth may be discovered. Wealth and power usually go together. Using the data discussed in chapter 5, on "Politics and Feuding," page 30[1], I have segregated 66 office-holders, 23 from limestone territory, and 43 from serpentine. The latter group included the entourage of Prince Jon Markajon (fig. 10, *a*), the tribal chief of Mirdita. These men had eaten the best the land had to offer. As table 22 shows, this made no real

TABLE 22: GEOLOGY AND STATURE, OFFICE-HOLDERS.

	LIMESTONE			SERPENTINE		
	No.	MEAN		No.	MEAN	
Total	237	173.04	.34	354	167.22	.22
Office-holders ..	23	174.09	.78	43	167.63	.57

[264] difference in stature. In the mountains a chief eats at a big table, surrounded by his retainers, but any visitor is free to join at the hospitable
[262] board. The office-holders probably get more meat than the poorer people, but everyone consumes dairy products, bread, and legumes. Everyone also derives all his food from the same geographical source.

CONCLUSION

*128 Although the geological map on which this study is based was of a most general character, it seems to have been accurate enough for the present purpose. The minerals of this region which it shows can be correlated with the body size and robusticity of the inhabitants as populations, and with nothing else which this particular study reveals, other than a partly coincidental east-west trend in head and face form, which will be discussed later. What minerals, if any, are involved in these size variations, how they are assimilated, if they are, and how they affect growth, if they do, are problems beyond the scope of this paper and its author's competence. If this excursion into the nutritional field has any value it lies in the fact that other explanations of regional size differences have been eliminated.

[1] Coon, 1939, p. 267.

1 [See cat. 116, pp. 30b-30c -- Analyst]

2 [See cat. 116, p. 110 -- Analyst]